

FOR THE BOSTON RECORDER

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CHURCH ACTION ON SLAVERY

The Evangelical Congregational Church North Marshfield, regard the church of Christ on earth as "The Pillar and Ground of the Truth," God's appointed means, (in connexion with Sabbaths, its ministry, &c.) for the conversion of the world, from the power of sin and Satan to

"blessed gospel" of peace and love, to all mankind; who were by God "made of one blood," it therefore, to be the duty of the followers to dwell on all the face of the earth." They declare Christ always to oppose, renounce and forsake sin, whatever form it may assume, whether ourselves or in others, in our families, our churches, our towns, our states and our nation, as well as to the ends of the earth. And more especially in present time, do we, as a church of sinners,

God, regard ourselves called upon to raise our voice against the sin of slavery—American slavery, that great national sin, in which we participate of the American nation, in common with the whole country, are more or less guilty in the sight of an offended God and of man. In considering also of the fact, that the holders of slaves can claim the sanction of the church of Christ in justification of the sin of slavery, we must enter our solemn protest against all such efforts on the part of those whose "to inhumanize is in slaves and souls of men," to justify their evil deeds. And in order that our views on the subject may be as generally known, we have adopted the preceding preamble, and the following resolutions.

Resolved, that we recognize the constant and increasing sin of slavery in the affected States

Resolved, that we are bound by the precepts of our divine Lord and Master, as truly to set good as to evil, and to bring the happiness of the colored man, any portion of the human family.— Therefore things whatsoever ye would that men should ~~do~~ do to ye even so to them."

against God and our fellow man. Against
by violating his most righteous and holy laws;
establishing in their stead wicked laws;
license to exercise the most cruel oppression,
they may keep millions of our fellow countrymen
slavery and the most hopeless heathenism. Against
our fellow man, by depriving him of those rights
civil and religious, which our Maker confers
him equally with ourselves—the rights of
liberty, and the pursuit of happiness—and by
him oftentimes, in the most inhuman and

Resolved, Therefore, that this church condemn all persons who in guilty of such evil deeds of giving them in any way their countenance, long as they continue thus to do, as exclude the love of God from the royal jubilate.

from the communion of the saints; and if persons guilty of such abominations should presume to minister at our altar, or to come to communion table, they will do it without consent, in violation of God's word as recorded in the 16th chapter of the 1st Epistle to the Corinthians. God will punish murderers, whoremongers, parricides, adulterers, and all other persons guilty of crimes too shameful to be named, and they will do it at the peril of their own souls.

Resolved, That we will use our influence, as churches of our Lord Jesus Christ, to place before the millions of Africa, in our nation, and in the world, in that situation, civil and religious, which we enjoy. And will also use our best endeavors to do the oppressor good, to show good will to the oppressor, to deliver the oppressed from slavery, and the ungodly evils which, in that form of slavery, he is guilty of inflicting on his fellow-men.

Resolved, Unanimously, that the foregoing
 ample and resolutions be published in the B.
 Recorder, in behalf, and by order of the Church.
 CHARLES W. MACOMBER, Church Clerk.
 Marshfield, January 25th, 1846.

☞ All papers, friendly to the cause of
 humanity, missions, and the truth, are respectfully
 invited to give the above an insertion.

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 At a meeting at the Third Congregational
 Church in Danvers, held January 12th, 1846
 following resolutions were adopted, viz:—

1st, *Resolved*, that inasmuch as the system of domestic slavery, under every modification, is utterly opposed to the principles of the gospel, our duty to pray and labor for the speedy and entire removal of that system.

2nd, *Resolved*, that we have no sympathy with those who, under the pretence of seeking the abolition of slavery, are endeavoring to unmake the church and state.

3rd, *Resolved*, that we believe that the gospel is the great reformatory power of the world, and God designs to carry vast power into effect through the instrumentality of his church.

4th, *Resolved*, that we can have no church fellowship with those who hold and treat their low men as property.

RICHARD TOLMAN, Pastor.

J. S. BLACK, Clerk.

NEW BOOK OF CHRONICLES.

CHAPTER V.

1. Now there was in the city of Boston, a train disciple called Nathaniel, whose surname

was Willie. He was a good man, and his people were all good churches. And he was a good man.

2. And Nathaniel saw that in all the land there was no writing, called a newspaper, for the deacons were in fensel to show good tidings, such as news, and the great men have for the matters.

3. Neither was there in any country such a writing.

4. And it grieved Nathaniel; and he set heart on the business, to make and to print a newspaper, called a newspaper, even for the servants of the Lord.

5. And the Lord was with Nathaniel, and he did as he pleased; and the servants of the Lord were glad when they saw the newspaper; and he called the name thereof the Recorder.

We have clipped the above from the first branch, to which we must refer the reader for the remaining three-verse of the chapter we have just quoted. The following newspaper, which we have quoted all that concerns the evangelist, a name which deserves to be crucified.

The First Congregational Sabbath school Woburn have recently presented to Mrs. M. Bennett, wife of the pastor, a beautiful silver basket, in token of their affection for her as superintendent of the female department of the Sabbath school. Accompanying the basket was a note, to which Mrs. Bennett, now sick and expected to live but a few days, made the following appropriate and touching reply.

"To the teachers, scholars and friends of Sabbath school, my thankful acknowledgments are now tendered, for the recent unexpected removal of your excellent wife. May her memory be a source of comfort and consolation to all, and a grateful remembrance—principally as a token of affection, which, permit me now to assure

most cordially reciprocated—and which will, he even more durable than the memory of my regard. And when the eye of the recorder shall be held up to behold the hallowed in the associations of my childhood, the endeared memento, which will blend the memory of their mother and the Sabbath school in which we have all been so long connected.

I now accept my thanks for the delicate and beautiful gift you have proffered, which is a precious emblem of pleasure and friendship. I cannot now, but do the friends of Job, to uphold me for many infirmities, and to inquire "Is the Lord had thus afflicted you?" but with me shines radiant with sympathy, and the presence of your hand, "you visited me, in the time of my distress which you know which I cannot now say you have done it unto one of the least of these my brethren, you have done it."

Will you now, in return, receive my best
wishes that you may have many years on earth
which to glorify God, and that every day may
be filled with duty and usefulness. May your children

